



OtherWise

A Feminist Newspaper at U of T

Volume 1, Number 1, October 12, 1984



Sketch for a women's building, 1936.

WOMEN OF U OF T PROMISED A BUILDING SINCE 1919

This article is an excerpt taken from a booklet on the history of women at U of T by Anne Rochon Ford. The book is due to be published in December '84 by U of T Press.

Hart House and the Women's Building that Never Was

As early as 1916, women were talking of the need for a comprehensive building on the campus for women's athletic as well as cultural and social activities. Even earlier than this, in 1911, when discussion had begun regarding the construction of the building which was to become Hart House, a motion was passed that a petition be sent to each college to read: "We, the undersigned, do hereby petition for a gymnasium in the Massey Memorial Hall (Hart House) for the use of women students at the University of

Toronto." Evidently, this effort had little effect.

November 11, 1919 was not only Armistice Day but the occasion of the opening of a building which has, for many, come to symbolize the University of Toronto - Hart House. With elaborate funding from the Massey Foundation, the building, named after one of the Massey sons, Hart, was intended to house the non-academic activities of the men of the University. No expense was spared in the construction of two gymnasia, a dining hall, club rooms, reading rooms, a theatre, a library, a chapel, a swimming pool, common rooms, guest rooms and numerous offices for men's organizations on campus and the administration of Hart House.

From its beginnings, Hart House was intended for men only.

Upon registration at the University, male students and staff immediately became members with access to all the facilities. Women were clearly not welcome. Many felt that women's exclusion was not discriminatory, since - it was argued - some of the colleges had women's unions in them to provide for social activities, and the newly constructed Household Science Building did contain a pool (called "the bathtub") and a gymnasium. But as any woman who has used those facilities will attest, the conditions were far from comparable to the elegance and spaciousness of Hart House. Hart House also had the advantage of offering all its non-academic facilities in one location on campus, and a very central one at that.

When Hart House opened it continued on page 3

WOMEN UNITE TAKE BACK THE NIGHT

By Nancy Worsfold

On the third Friday of September, as there has been for the past seven or eight years in Toronto, there was a Take Back the Night march. On the same evening there were marches in 40 cities across Canada. Similar events happen throughout Europe, the U.S., Japan, Australia and elsewhere. For the Toronto women who attended the march it was an exciting evening. It's exhilarating to be one of 1000 women walking together at night, making lots and lots of noise, coming together in anger and protest.

No More Patriarchy No More Shit

"Take Back the Night" is one of those catch phrases of the women's movement which feminists use but not everyone understands. All women know that we are in danger when we walk at night, when we're going home from work, doing errands or going out of town. So we protest our lack of safety and call it "Taking Back the Night"; that is reclaiming our right to walk freely and without reason to fear. Of course men are threatened at night as well, but the march is for women because we are in greater danger and live in greater fear.

Yes Means Yes No Means No Whatever We Wear Where Ever We Go

Obviously, rapists aren't going to hear about the march and decide never to rape again, nor is it likely that the march will enlighten the police or the legal-justice system

very much. Rather, the march is for the women who participate. The march was exciting and empowering. Women left the demonstration feeling strong and rejuvenated - ready to put their hands up one more time in class and tell the professor how sexist he is being. The march is also for the women who will hear about it, to plant seeds of radical thoughts: "maybe I really do have the right to walk at night, maybe I'm not the only woman who lives in fear of violence, maybe it wasn't my fault just because I was alone..."

Stop Rape Now Stop Rape Now

The rally before the march was a well organized show. First there was a demonstration of women's self-defense techniques known as "Wendo". There were excellent and all too brief performances by two feminist singers, Arlene Mantle of Toronto and Rita McNeil of the Maritimes. There were four brief speeches from representatives of the Ontario Coalition for Abortion Clinics (OCAC), the Lesbian Mother's Defense Fund (LMBDF),

continued on page 8



MORE OTHERWISE MORE OTHERWISE

| In The Beginning... Page 2
| Looking For Our
Grandmothers - Page 8

| A Woman's Guide to the
Galaxy - Centrefold
| The Women's Centre - Page 6
A View from the *Other Side*

| Amazons - Page 6
| Networking - Page 7
| Previews/Reviews - Page 7
| The Last Laugh - Page 8

OTHERWISE

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Copy and Advertising deadline: November 9, 1984 *OtherWise* is a University of Toronto feminist newspaper and is independently funded. Any donations will be most welcome. All articles published in *OtherWise* do not necessarily represent the views of the collective. Only those articles and editorials signed by the collective necessarily express the views of the collective. Special Thanks to Robert Mills, the Women's News-Magazine, and the Varsity.

Letters To The Collective

Dear *OtherWise*,

What a relief to hear about your paper! During the last few weeks, I have had an opportunity to familiarize myself with some of the campus papers, and I am deeply disturbed. I don't want to be encouraged to frequent "hot spots" that are famous for wet t-shirt contests (The Newspaper); nor do I need The Gargyle's startling revelation that homosexuals are human beings too. And I cringe when I read articles, as in the Varsity, that refer to students of the same age "men" and

"girls". This campus desperately needs a paper with feminist sensibilities. Good luck and I look forward to reading your first issue.

In sisterhood,
Terry Teskey
Graduate Philosophy

Please send letters to:
P.O. Box 857, Station P, Toronto, Ontario, M5S 2Z2

The collective retains the right to refuse to print letters that are sexist, classist, racist or homophobic.

ROOM FOR OUR OWN

Often women's issues are treated peripherally, as though of limited interest or significance. For example, most major newspapers produce a "life" section with the underlying presumption of a predominantly female readership. The larger assumption at work is that women are welcome in certain parts of a newspaper but not all. *OtherWise*, therefore, intends to redress this omission by insisting that women are integral to our publication. In other words, we are attempting to turn the telescope around that we may cease to be women watching ourselves being seen and start to be women watching the world and analysing it with our own eyes.

In describing this paper as feminist we are indicating that we are operating within a particular framework of both thought and application; however, within that framework there is no demand for strict adherence to any set of dogmatic principles. Our fundamental task is to present a variety of material which reflects the range and complexity of feminism itself while demonstrating a commitment to words and images that are woman positive.

We are hopeful that our publication will encourage women and men to adopt feminism as an analytical framework and as a strategy for change.

As our name suggests, we want to participate creatively in the process of reversing or undercutting the forces that insist on placing women in the category "other".

By the Collective

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The Origins of *OtherWise*

By Julianne Hodgins

The *OtherWise* collective found its origins both in inspiration and partly frustration. The frustrations were with problems as straightforward as no existing adequate means of publishing a women's event or more complexly the sterility of the modes of expression we were expected to use. The inspiration came from the numerous women in and around the campus who had a commitment to feminism and who recognized the potential for realizing some of our ideals within the format of a newspaper.

Most of us came from a similar

background; we have all been active politically both on and off campus in such organizations as: The Coalition for Responsible Choice, The Toronto Rape Crisis Centre, The Sexual Education Centre, various women's shelters, Gays and Lesbians at U. of T., The Coalition for a Women's Centre at U. of T., Nightwood Theatre, The Anna Project Collective, and others.

The idea of establishing a feminist newspaper was appealing because it would provide a forum for expression and the opportunity to learn a wide range of skills. If we worked within existing papers, our involvement in decision-making would be limited. If we began our own paper we could be involved in the whole process from beginning to end.

Although we were by no means in complete agreement as to the type of paper we envisaged, we all shared a commitment to working collectively; to transcending the hierarchical process which makes too much of some, and not enough of others. A collective process, we felt, would

not limit our creative or analytic process.

Our desire to work in a women-positive and not a women-tolerated environment holds us together when we haggle out questions such as: Who are we writing for? From whom do we accept financial aid? Do we wait for something closer to our ideals or get on with the paper and make notes of needed improvements? And of course, who makes the coffee?

We spoke with some members of the collective of our predecessor, the now disbanded Women's News magazine. Among other wisdoms, we gathered from them was the principle of print or perish. We decided that the process of producing this paper is as important as the resulting copy and so we are encouraging anyone interested in this experiment to contribute in any way they can.

We gratefully acknowledge the support, financial and "otherwise" of the previous Women's News-magazine collective, without whom these first issues would not be possible.

SCM BOOK ROOM



Mon.-Fri.
9:30-7:30
Sat. 10:00-6:00
Sun. 12-3:00

a non-profit
worker-collective

333 Bloor Street West 979-9624

EVERYWOMAN'S ALMANAC
1985
Appointment Calendar & Handbook
Focuses on women's response to the nuclear issue.
\$7.95 pb

NOT AN EASY CHOICE
A Feminist Re-Examines
Abortion
by Kathleen McDonnell
\$8.95 pb

The Women's Press

FLY HIGH OTHERWISE

WOMEN'S PERSPECTIVE

"Wanda Perspective" HOTLINE - 656-1503

PROMISES (con't)

1919, the Massey Foundation left \$125,000 to the University to be put towards a women's building comparable to Hart House. The forty-year struggle on the part of women students and faculty to get that building is one of the more shameful of the untold stories of women's history at the University of Toronto.

During the 1920's, women students and faculty of the University organized an informal group to approach the President of the University about the need for a women's building and to try to determine what was to be done with the money left by the Masseys. In 1921, plans were drawn up for a gymnasium to be built at the corner of Hoskin and Devonshire, but the building was never realized. In 1928, a Dean's Council was formed of women's faculty members. On this Council sat two of the women who would play key roles in the ongoing fight for women's building: Clara Cynthia Benson, whose numerous distinctions have already been noted, and Mossie May Kirkwood, Dean of Women at Trinity for many years. Another key figure in the history of the fight was Marie Parkes, a graduate of the University who served for years as the secretary to the Students' Administrative Council.

This committee of women was officially recognized by the Board of Governors in 1930, and was renamed by President Falconer "The Women's Building Committee of the University of Toronto." In this same year, more blueprints were drawn up for a gymnasium, but eventually scrapped. In 1938, millionaire Joseph Flavelle left his large and luxurious home, Holwood, located on Queen's Park Circle, to the University to be used as a club or meeting place for the women staff

and students of the University. Use of Flavelle House by women was put on hold during World War II. When scores of men flooded onto the campus after the war, overcrowding the residences, the University was forced to use Flavelle House as a temporary men's residence for University College students. Flavelle House was ultimately never used by women as Flavelle had intended it to be, and the Faculty of Law have occupied the building since 1961. It was learned in the 1950's that the President of the University (Sidney Smith) would not sanction the use of Flavelle for women's athletics because the provincial premier of the time (Leslie Frost) did not want women's physical activities to be going on in such close eyeshot of Queen's Park!

By the early 1950s, the fund for the Women's Building had mounted to \$290,000, from contributions made by alumni and from money earned by women students over the years when they had set up a car-parking service during Varsity games. By this time, the need for improved physical facilities for women at the University had become acute with increasing numbers of women on campus. In 1951, the University purchased Wynmild (the home of the wealthy Wood family, located just north of Flavelle House), and announced that this was to be the Women's Building. Plans were drawn up for a gymnasium to be added to the back of Wynmild house, whose name was soon changed to Falconer Hall. As with Flavelle House, the gymnasium was never built and the building was never used as a Women's Building (although the Physical Education Department and the Women's Athletic Association were housed in this

building until 1959).

The original Hoskin and Devonshire site was raised again in the early 1950s, but was soon abandoned. Concern amongst women students and staff was mounting, as women continued to use inferior and over-crowded facilities at the Household Science Building and in the colleges. An AdHoc committee of women's graduate organizations on campus was set up and chaired by Pauline McGibbon in the mid-50s. This group prepared a brief concerning the need for a women's building, and presented it to the then president, Sidney Smith. The group also lobbied the single female member of the University of Toronto Board of Governors, Irene Clarke. Smith reinstated the original Women's Building Advisory Committee which had disbanded during the war: under the chair of Zaida Slack, it consisted of a number of female faculty members.

Plans for female athletic facilities at the corner of Harbord and Huron Streets were carried out in 1959. The Benson Building, named after Clara Benson, was officially opened on October 30, 1959.

What the women had was clearly a compromise. The original intention of a women's building back in the 1920s and 30s was to be a multi-purpose facility for women comparable to Hart House. What the women of the University ended up with was a home for women's physical education and sports.

The Hart House Saga Continues

Although women now had their own athletic facilities on campus (the Benson Building), many still felt that the ban on their admission to Hart House was unjust and discriminatory. A small but brave group of women students defied the "no women allowed" rule, and entered the premises on different occasions, with the full knowledge that



Architectural plans for a woman's gymnasium, 1921.

they would be thrown out.

Similarly, in 1966, Olympic athlete Abby Hoffman (who was a U of T student at the time) made attempts on three separate occasions to use the athletic facilities at Hart House, only to be refused each time. Hart House contained the only large track on the campus, the one facility Hoffman needed most.

In 1971, an Advisory Committee was set up to consider the future role of Hart House, and to decide upon the possible admission of women. A report of the Committee recommended the admission of women to Hart House, and a change of deed was sought from the Massey family. The change was approved and a vote was taken by the Board of Stewards in January of 1972. In July of the same year, women were admitted as full members to Hart House.

Although admission to Hart House was considered a great success (albeit much overdue), many women on campus since 1972 have felt the need for a women's centre to house activities and resources particular to women. Almost all other large universities in Canada have provided facilities for such centres on campus. In early 1984, a Coalition for a Women's Centre at U of T formed to encourage the University to provide space for a women's centre. A brief to that effect was submitted to the Office of the Vice-President in April. As this booklet goes to print, the University has not yet allocated space on campus for a women's centre.

In an ironic twist of events, in 1984, women are still fighting for the same facility they were fighting for in 1916.



Flavelle House: willed to the women of U of T in 1938. It is currently occupied by the Faculty of Law.

Where is our Women's Centre

By Paula Rochman

What does every other major university in Ontario have that U of T doesn't? Ironically, considering this is the centenary of women being admitted to the university, what U of T lacks is a Women's Centre. A dismal distinguishing point for U of T, this despite several attempts by women to start one.

Hopefully, a more successful attempt is now underway. Since February of this year, the Coalition for a Women's Centre at U of T (CWC at U of T) has been working to find a home for a Women's Centre. The efforts of the coalition, to see a Women's Centre established, has received broad support from over fifty students, staff, and faculty organizations, and many individuals.

These organizations and individuals include Access University of Toronto, Alpha Gamma Delta, the Canadian Federation of Students (CFS-O), the Canadian Union of Educational Workers (CUEW), CUPE Local 1230, the Engineering Society, the Graduate Student Union (GSU), the Ontario Public In-

terest Research Group (OPIRG), Student Administrative Council (SAC), the Toronto Rape Crisis Centre, University of Toronto Faculty Association (UTFA), University of Toronto Staff Association (UTSA), Anne Rochman Ford, Chaviva Hosok (Professor, Department of English), Anne Lancashire (Academic Chair, Dept. of English), Michelle Landsberg, and many others.

Like all Women's Centres, the Centre will function as a place for social, cultural, and educational events concerning women, focusing specifically on women at U of T. Its goal will be to improve, through education, the status and condition of women at U of T. Considering that women make up 50% of the University students, yet are still grossly under-represented in teaching, student government and administrative positions, there can be no question that the status and condition of women needs drastic improvement.

However, despite the demonstrated support and need for the

Centre, and the appropriateness of celebrating the 100th Anniversary of women being admitted to the University by opening a Women's Centre, it is still unclear if this long overdue event will occur. A proposal for space was submitted to the Administration in April, and so far has neither been accepted nor officially rejected. This, despite being answered by the Administration that an answer would be reached in six weeks. The Coalition has been told that part of the problem seems to be due to shufflings in the administrative bureaucracy. However, if one seriously views the dismal status of women at the University, this is not enough of an answer.

As it seems now, a decision will have to be imposed upon President Connell the priority that should be given by his office in establishing a Women's Centre without unreasonable delay. The Coalition is circulating a petition on campus asking for just that. Although the history (herstory?) of attempts to start a women's centre is not encouraging, the Coalition remains optimistic.

The sustained support it has received (including a promise of \$5000 from SAC) will hopefully show the Administration that the Centre is a priority whose time has come—and is actually overdue. Instead of viewing the proposal as a radical new idea, the Coalition is hoping the Administration will realize that Women's Centres play an integral role at all other universities in Ontario. The University should, in fact, be embarrassed that it did not offer this space long ago. Surely, it is not good for U of T's image to lag far behind every other university in Ontario by failing to provide this vital service.

We urge U of T to make this a truly victorious centenary by opening a Women's Centre at U of T. NOW!!!!!!

Paula Rochman for the CWC at U of T. Paula is a staff coordinator with the Ontario Public Interest Research Group (OPIRG)

HARASSMENT

The Sexual Harassment Coalition has been successful in getting the administration to establish a working committee. This committee is now in the process of drafting procedures for sexual harassment grievances. To date, it appears that the new working committee will be responsive to the criteria set out by the Sexual Harassment Coalition: that is, to solicit committee members from the major campus consensative groups and to be open to the community. Watch for an update in the November issue of *OtherWise*. For further information call Anita Bruha at 651-6785.

A WOMAN'S GUIDE

By Carrie Brown

Are you new to Toronto? Or maybe a longtime resident? Are you aware of the extensive resources for you in the city? Well, here's just what you need, "A WOMAN'S GUIDE TO THE GALAXY". An index to all, that's right, all the hot spots that you should know about. Consider it your Peterson's guide to feminist Toronto. Happy trails!

OFF CAMPUS—INFORMATION

University of Toronto Women's Centre

Coming soon, see page 3 for the Coalition for a Women's Centre's story.

519 Church Street Community Centre

At 519 Church St/923-2778
The centre offers programs for over 200 groups including a lesbian discussion group which meets Monday nights 8-10pm. Mum's and tots are welcome Monday, Wednesday and Thursday 10-12noon on a drop-in basis, kids can play while Mums meet other Mums.

Immigrant Women's Centre -10

348 College St/924-7161
This non-profit organization offers counselling about reproduction, birth control, abortion, nutrition and parent's rights in English, West Indian, Spanish, Italian, Portuguese, Chinese and Vietnamese. They have a Mobile Health Unit which visits factories in the Metro area to provide women on shift work with medical attention. There is also a health clinic, appointments are necessary.

Lesbian Phone Line

960-3249
Tuesday evenings from 7:30-10:30pm there is a confidential service for counselling, support and general information about the lesbian community. Volunteers always needed.

ON CAMPUS

By Carolyn Cote

The Women's Studies Student Union (WSSU) was founded in the spring of 1980 to represent the needs and interests enrolled in the Women's Studies Programme at the University of Toronto.

Each year the WSSU compiles and distributes course evaluation forms, and elects representatives to the Women's Studies programme committee giving a student voice to course planning. The WSSU also networks with other women's groups on and off campus.

Many of the activities and events of the WSSU change every year, depending on the interests of members. In the past we have sponsored educational events such as speakers and held social events such as wine and cheese parties. Students interested in getting involved in the WSSU are invited to attend our regular meet-

Ryerson Women's Centre -7

Ryerson Polytechnical Institute, 380 Victoria St. Room A62, 598-9838, Monday-Friday 9-5
This drop-in centre is not just for the Ryerson community. It includes a circulating library and referral file. They host special events such as film nights and information nights.

Scarborough Women's Centre

Cedarbrook Community Centre, 91 East Park Blvd., 431-1138
Their mandate is to improve the physical and mental well-being of women via women's health workshops, assertiveness training, parenting courses, discussion groups, film nights, a clothing cupboard and so on. With an extensive resource file they provide referrals for many services. All services are free, so volunteers are needed.

York Women's Centre

Room 102, Behavioral Science Bldg, York University, 667-3424, Monday - Friday 9-5 and some evenings.
Their library, The Virginia Rock Collection, has extensive holdings. They have weekly films, regular speakers, events on campus and a lounge. The centre is collectively run and has a newsletter four times a year.

INSPIRATION

Development Education Centre Bookroom -5

Trinity St. Paul's Church, 427 Bloor St., 964-6560
The bookroom includes a strong women's section with all topics from women in the third world to lesbian material to children's books. They sell records and tapes of women's music and tickets for women's events.

Glad Day Bookshop -4

598A Yonge St., 961-4151
They stock lesbian literature and some feminist titles and periodicals, women's music and tickets for women's events.

Pelican Books -12

120 Harbord St., 925-2793
A second hand bookstore with mostly paperbacks. Stock includes women's books and literature on sexuality, both reproductive and non-reproductive.

SCM Bookroom -17

33 Bloor St. W., 979-9524
Their fall collection includes feminist studies, women's literature, journals and magazines, and tickets to women's events. SCM is collectively organized.

Toronto Women's Bookstore -3

73 Harbord St., 922-8744, Mon-Sat 10:30-6:00pm, Thurs to 8:00pm
They carry women's studies course books and the most comprehensive collection of books by, for, and about women in Canada. As well, they have non-sexist children's

books, records and buttons, postcards and tickets to women's events. On the second floor a lounge and bulletin board are provided for customers' use.

Canadian Women's Archives -2

455 Spadina Ave., 537-8865, Hours flexible, Call ahead
They have reference archival material on the second wave of the women's movement in Canada. The collection includes periodicals, newsletters, photographs, buttons, ephemera, and files on women's groups past and present.

Women's Educational Resources Centre -8

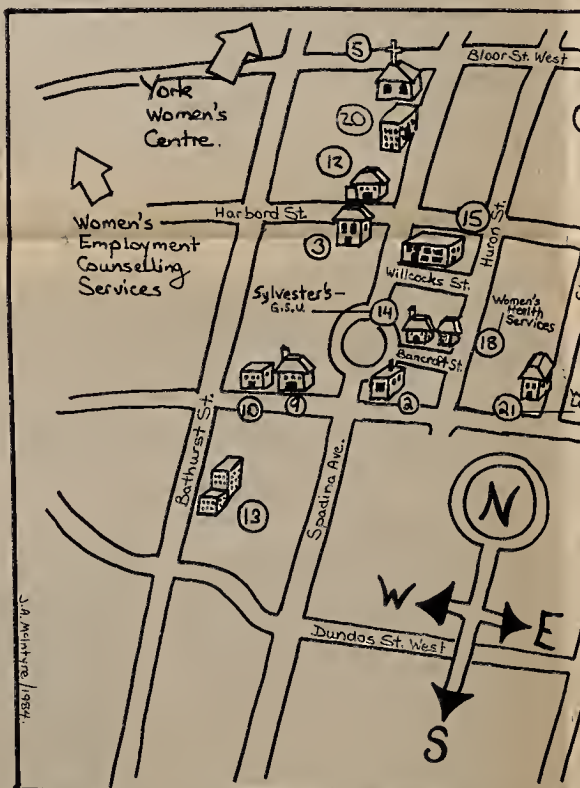
OISE Building, 252 Bloor St. W., Room 6155, 923-6641 ext 244, Tuesday-Friday 9:15-4:30, Thurs to 8:00

This circulating library is open to the public. It includes Canadian archival photographs, documents, periodicals and books with some french language materials. Contact Frieda Fernan

PRESERVATION

Women's Shelters

Emily Stowe Shelter, Scarborough, 264-4357, 264-HELP
Ernestine's Women's Shelter, Rexdale, 746-3701
Interim Place, Region of Peel, 271-1850
Interim House, Downtown Toronto, 924-1491
Nettie's, Riverdale, 461-1084
North York Women's Shelter, North York, 635-9630



ings, Wednesdays at 4 pm, in our office in the basement of New College. -15

The Women's Studies Programme offers a wide variety of courses in a rapidly developing and intellectually fertile academic field. Thoroughly interdisciplinary, Women's Studies is engaged in the active re-thinking and revising of received academic assumptions, practices, and discipline boundaries. At the same time, the Programme draws its academic strength from its grounding in existing disciplines. Students taking Women's Studies courses will be able to appreciate

what, traditionally, much scholarship has tended to slight: the significance of the contributions women have made socially, intellectually, and culturally to human history. Contact the Women's Studies Programme at 978-5404

Ivy Library, New College
Women's Studies Collection is a circulating collection of books/

documents/briefs/periodicals in support of the Women's Studies Programme. It includes the Women's Studies Journals Contents Index. Hours: Mon-Thurs 9:15 am-10 pm, Fri 9:15 am-5 pm, Sat 12-5 pm. Sun closed.

The SAC Women's Commission will be sponsoring several programs throughout the year. The first of these is the Wendo courses which

will be offered at all three campuses this year. A luncheon discussion series on Women's experiences in the University is being planned for January and February. Planning for a writing contest in honour of the centenary of women's admission to the University of Toronto is underway.

As always, our safety on cam-

pus is a concern of the Commission. A pamphlet highlighting problems and how to deal with them is due out later this fall.

If individuals or groups are interested in contacting the Women's Commission about any of these programs or about co-sponsoring an event, please feel free to contact us at SAC, 12 Hart House Circle, 978-

TO THE GALAXY

Women In Transition, Downtown Toronto, 967-5227
Women's Habitat, Etobicoke, 252-5829

Although all of these shelters are different, they all provide a safe place for women and their children who are being physically, emotionally or sexually abused. All are open 24 hours a day, 7 days a week. They have counselling, referrals, childcare and a warm, supportive atmosphere.

Toronto Rape Crisis Centre
 Business 964-7477, Crisis line 954-8080

They provide a 24 hour crisis line, face to face counselling, accompaniment to police, hospital or the courts, self-help groups, public education speakers, a community resource library, an extensive referral

list, and student workshops.

EXAMINATION

Bay Centre for Birth Control -16
 901 Bay St., 966-7151

They provide counselling and medical advice for all methods of birth control, do pregnancy tests as well as abortion counselling and referrals. The clinic is free, and services are fully confidential.

Hassle-Free Clinic -11
 556 Church St., 922-0566, Monday, Wednesday and Friday 10am-3pm, Tuesday and Thursday 4pm-6pm.

They provide venereal disease services, birth control, sexuality, pregnancy, and abortion counselling. The services are free and confidential.

Women's Counselling, Referral and Education Centre * 10
 348 College St., 924-0766. Phone line open Monday to Friday 1-4pm

They provide counselling and referral for women in crisis and women needing therapy as they firmly believe that women don't need sexist therapists.

EXPLANATION

Immigrant Women's Job Placement Centre -20
 720 Spadina Ave., Suite 306, 922-8017, Monday to Friday 9-5

Their mandate is to place immigrant women in meaningful employment. They offer their free employment services in Chinese, Italian, Spanish and West Indian. They have information on education, job search and orientation counselling, referral service and employer contacts.

Times Change Women's Employment Service
 22 Davisville Ave., 487-2807, Monday-Friday 9-5

They provide group workshops, counselling, career planning, educational counselling and job search techniques. They have a small job board and a typewriter available to the public.

Women's Counselling
 1911 Finch Ave. in the Jane/Finch Mall, Downsview/636-9454

This is part of the Canada Employment Centre, it has one to one counselling, vocational counselling, information and referrals to other government agencies and group training sessions. As well as providing a library, they have workshops on creative job search techniques. Call for an appointment.

RELAXATION

Free Times Cafe -9
 320 College St. 967-1078

They have good food and frequently feature female performers playing old and original music such as Marie-Lynn Hammond, and Sea Change. Their art exhibits often include work by women artists.

New Trojan Horse Cafe
 179 Danforth Ave., 461-8367

A non-profit, collectively run cafe which features poetry, theatre, music and story-telling, including many feminist performers.

Nightwood Theatre
 Poor Alex Theatre, 296 Brunswick Ave., 961-7202 or 927-7088
 They are well known for their feminist work; previous works have included adaptations of Charlotte Perkins Gilman's 'The Yellow Wallpaper' and Sharon Riss' 'The True Story of Ida Johnston', and a play about the witch hunts, 'Smoke Damage'. Their most recent success was a comedy about the 9th century female pope, 'Pope Joan'.

Surfboard -6
 321 Jarvis St., Hotel California, 927-0983, Monday-Thursday 11:00am-1:00am, Friday, Saturday to 4:00am
 This women's bar has a DJ and dance floor, a pool room, and a dining room.

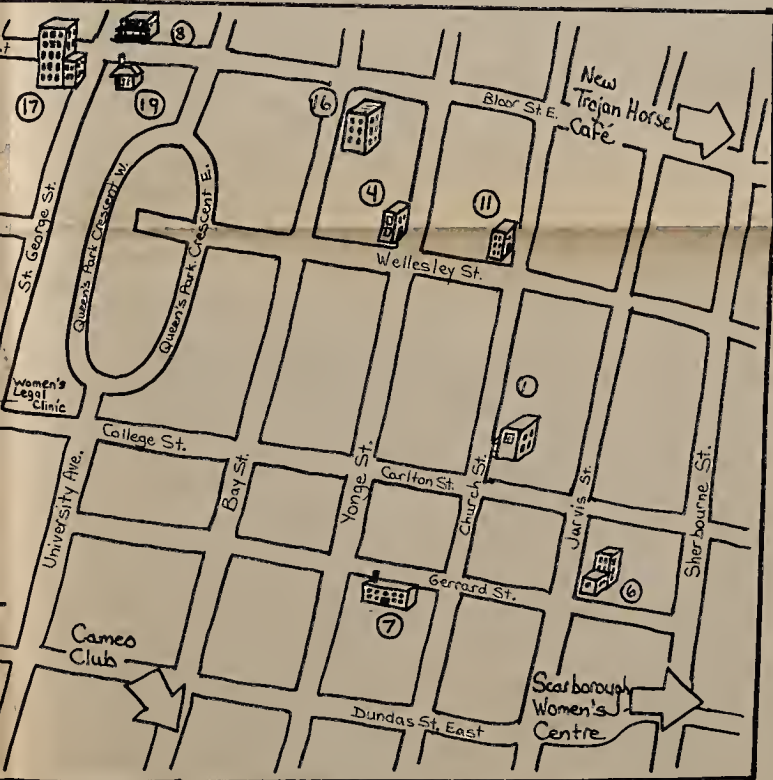
Together's -1
 457 Church St., 923-3469
 A predominantly lesbian bar with DJ, dance floor, videos, a dining room, and pool tables upstairs.

Womynly Way
 Trinity-St. Paul's United Church, 427 Bloor St. W., 925-6568
 They produce cultural events of music, theatre and dance with a commitment to making events accessible to everyone, the hearing impaired, those in wheelchairs and mum's who need a babysitter. They try to fight racism by fostering racial intercommunication and education. As well they offer training in theatre production.

speakers are interpreted for the hearing impaired. For further information, contact Linda at 533-0674 or Alexandra Henriques at 924-6474 or pick up a pamphlet at SAC.

The Coalition for a Women's Centre at U of T is continuing their efforts to establish a much needed Women's Centre on campus. During October, weekly meetings will be held on Tuesdays at 4:30 pm. in the Women's Studies Student Union office (room 510, New College). All interested women are encouraged to participate. For more information call 531-51667 or 978-3032.

The U of T Peer Counselling and Sexual Education Centre offers free non-judgemental, confidential counselling on all aspects of human sexuality. During the school year, the Centre also offers discussion groups for gay men and lesbians and discussion groups on topics such as herpes, disabilities, incest, etc... SEC is located on Devonshire Place between the Admissions Office and the Co-op Daycare Centre. Drop by for a coffee, look through the library of college, 8 pm. The Rhodes Room is wheelchair accessible and the



4911.
Gays and Lesbians at the University of Toronto (GLAUT) was founded in order to provide a support group for gay men and lesbians on campus and for those seeking a forum to discuss and debate a wide range of issues in the gay movement. Quite a few people have first "come out" by attending a meeting.

Activities include guest speakers on a variety of topics, dances, parties, coffee houses and films. GLAUT is open to all students, faculty and staff of the U of T, as well as to all their guests and friends. Meetings are held every Wednesday (8 pm.) at the International Students' Centre. For further information contact Chris New at 964-0701.

The Lesbian and Gay Academic Society was formed with these purposes: to create a visible gay presence in the university community, to end discrimination on the basis of sexual orientation or gender, and to promote gay and lesbian studies. The principle activity of LGAS is to provide a forum for thoughtful discussion of topics which are of special interest to lesbians and gay men and to enable those involved in research in lesbian or gay studies to present their work. LGAS welcomes all those who support its purposes, and invites students, staff and friends to attend their meetings, held every second Thursday of the month in the Rhodes Room at Trinity College, 8 pm. The Rhodes Room is wheelchair accessible and the

A VIEW FROM ANOTHER SIDE

By Carla - Krystin Andrade and Tori Smith

Women's centre: a special place for women on campus; a crucial step towards a women centred university; a base for centred women.

A silly demand - Heck, after all that fuss 100 years ago to get women on campus why would we want to segregate ourselves? "The campus is yours, girls - enjoy it!" This is not a question of segregation, but integration. Ideally, the women's centre would not just integrate female persons into a male university, but would integrate feminist thought into the fabric of our academic lives, university into our day-to-day existence, and women's concerns into the way that we, as students, live and work. It is a chance to make the "university experience" something more than a ritual intellectual rebellion to be tossed aside before entering the "real" world. It's a chance to challenge, if we dare, the notion that students are just brains attached to typing fingers. A women's centre would provide a place for women to explore their hopes and concerns

within the present university structure as we await that structure's reformation.

The women's centre is long overdue. If this delay continues, a wild impatience may overtake the women of this campus. It's just a thought, but doesn't that big field in the middle of King's College Circle look empty? Not only is the location perfect, but it's big enough to allow for expansion.

Tents would be nice. Brightly coloured fabric with woman signs in contrasting colors would be easy to find against grey stone. Admittedly, in reality there would be drawbacks to tents during winter. We could improvise a heating system, but certainly couldn't find a way for the university to find us a dining room in a basement somewhere. For now, we won't let those practical details hold us back; at present, our women's centre is as nebulous as any electrical and heating systems we could devise.

With the help of our sophisticated sound system, there will be women's music. Contrary to popu-

lar belief, women are not afraid of high-tech. We'd play the music just loud enough so that passers-by will get a little woman-positive vibration.

With music to set the mood, we'll be able to wander from tent to tent, passing canvases plastered with images of women distinct from those "pix of chicks" that normally bombard us. These pictures would remind us of the beauty and variety of women's bodies without products attached. They would encourage us to rejoice in bodies that would be scorned by Cosmo and Vogue and allow us to remove our clothes freely without the self-conscious locker room scrutiny.

As we stroll through our tents we'll see groups of women sitting around "checking in". Everyone would have an opportunity to join one of these informal groups of concerned listeners and discuss how they feel. Not that we won't have special counselling services available. Invaluable things like non-judgemental birth control and pre-

gnancy counselling, informal advice on basic health care and sexuality from women who wouldn't treat our bodies as moral issues; and medical knowledge as their privilege. Women could give us the hand-holding we miss as they sympathize with the turmills that are all too familiar to us.

There'd be ample opportunity to socialize with other women in the university, we'd establish our own networks, our own forms of communication.

We could find a way of translating daily lectures into a language that was not distorted by sexism, so that we could learn without warping our perceptions of ourselves. This would be hand-in-hand with the Fen-Calendar, our version of the Anti-Calendar, which would rate courses and profs according to feminist or sexist content, so that we could avoid sexism, or at least prepare ourselves on days that we felt particularly vulnerable.

We'd have the place strewn with books, magazines, and newspapers: prose, poetry, analysis, statistics, all accessible to everyone. There's no reason why we can't all be free to explore material that's been left out of most courses!

There's no reason why information should be restricted to libraries, or even worse, to sections of libraries.

This information would give us a chance to take the idea of interdisciplinary courses one step further and develop different aspects of our education. Since the women's centre would provide the opportunities for exercising, socializing, discussing ideas, learning, researching, and relaxing all under one roof, or canvas, it would be the one place on campus where we, as women, could approach wholeness.

After a day of classes taught from only a male perspective, after looking at posters advertising "Ladies Night" at a frat pub, after wandering around King's College Circle looking at those monuments to male power and intelligence (like Smeese Hall, Convocation Hall, and the Medical Science Building), we could look to the field in the middle of King's College Circle where our women's centre stood. It would beckon to us, inviting us to be students and women simultaneously, not to learn and live in 30 minute chunks, but for as long as we wished to stay. Then we could feel at home at U of T.

SLIDING INTO HOME

Who would have suspected that an all-lesbian, non-competitive co-operative softball league would prove to be the hit of Toronto's summer season? Certainly not the organizers of the Noto Amazon Softball League. Their idea was more than a hit, it was a bases-loaded, bottom-of-the-ninth (two-out-full-count)-home. About a year ago, three baseball enthusiasts developed some interest in a lesbian recreational softball league in Toronto. With a generous grant from the Gay Community Appeal, together with the help of several friends, they opened registration to an expected fifty women. Two hundred and forty women later, registration was closed and twelve teams for the Noto Amazon Softball League were formed.

One of the primary objectives

of the Noto Collective was to establish a league that would de-emphasize fierce competition among its players and allow all women, regardless of skill level, to play together in an atmosphere of co-operation and camaraderie. To accommodate this objective, standard softball rules were altered. For example, each participant received equal playing time, less experienced players could request slower pitches and team representatives replaced captains. In addition, fund-raising, publicity, social events and child care committees were established to enhance the social element of the league and to encourage the attendance of many women.

The end of the season was marked with a banquet. In keeping with the non-competitive spirit of the league, the collective members,

By Paula Fleck and Dayle PETERS

umpires and concession vendors were all awarded along with the season champs and the runners-up. Instead of a most valuable player award, recognition was given to the most improved player. By the end of the ceremony, rather than having tables full of winners and losers, there was one room full of Noto Amazons.

The tremendous success of the Noto's first season can be attributed to several factors. For some women, the enjoyment came from playing ball with friends on Sunday afternoons. For others, it was much more than that. Traditionally, lesbian gatherings are centred around political rallies or marches; events which address women's oppression. Here was a gathering dedicated to fun where the acceptance of feminism and lesbianism was the norm not the goal. This expanded context in which lesbians could associate has ultimately strengthened the community. Plans for next year's season have yet to be finalized but registration is expected to increase. At this rate of growth, the Noto's may be looking into expansion leagues and television rights, but right now they would be happy with a woman's washroom near the playing field.

INCORPORATED E. MACDONALD'S Dear Enigma Person,

O thou enigmatic feminist vision.

My problem is of the sort I imagine not unfamiliar to your well travelled desk, but lest I be consumed by the flames of despair, it is imperative that you offer me some respite. I beg you to select my wretched epistle from the sea of clamouring petitions which beseech you daily. O the pangs of Prose and Philistineism seen! what whippers when compared with the volume of mine: my letter I dare inscribe seems but a crude map of my suffering; yet will I unangle a few miserable utterances.

To be brief, I want you to answer me just one thing and be thou not bound by any politeness, nor let thine ink pale timidly at the delicacy of this matter: I am encountering a darkness in my conscience such as I have never known. Before I wither as though my spirit were grapes grown on a vine of grief, should I, noble, thoughtful, kind person that I am, suffer the terrible odour that rises from the posterior of my young fluffies, or should I only kiss my mark on the quilt and make the air about him tolerable. Disdain me not for the seeming insignificance of my plea as the weight of it shadows me like a spectre. May the wisdom of Athena give wings to thine pen.

Eccentrically,
Alice.

Dear Enigma,

If you don't take the plunge with that kitty you'll be writing me forever wondering why no-one will share your table at the library. Go for it, I'll be okay.

Dear Enigma-Lady Person,

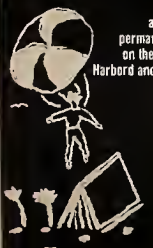
Lucy says I should just go ahead and eat the darn piece of cake and not worry about everything so much; one piece she says is not going to make me stand up like a balloon. It was noisy when she was talking. We were standing at the check-out with everything clanging and clumping while she unbaited the dream whip and the jellies and the six pack of Estimotes onto the conveyor belt. I was flipping through a lady-person's home journal. It was all pictures of lady-persons holding forth platters of cakes. They looked happy about it too, and that's all fine by me, especially if they don't mind the dentists' chair too much. But then (and this is it now) all the stories that go with the pictures are talking about diets: the diet that ends all diets, the no diet diet, the 17 days of eating cantelope made me die again diet. Now I don't care what a person eats or don't eat. Lucy chews her gum with her mouth open and do I say anything? It's just I want to know who is eating all that cake business if everybody's on the all the wheat germ you can wolf down to get rid of those pounds fast plan.

Yours truly,
Remona Jones
Scarborough

Dear Checked Out in Scarborough,
Yes.

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A WOMEN'S GUIDE TO "THE MOVIES"

by Nancy Worsfold

One of my greatest revelations upon becoming a feminist was that there is more to "The Movies" than complaining about their sexism and feeling guilty about the crap that I love to watch. Films which are of specific interest to feminists are not all that few in number. The problem is that they are so difficult to see. Feminist films are notoriously badly distributed but it is possible to find them if you know where to look.

First-run feminist films occasionally can be seen at the Carlton, the Fine Arts or the International cinemas. Keeping an eye on the schedules of repertory cinemas may yield some gems, but the most frequent ground for screenings are film festivals and special screenings. Special screenings are often listed in NOW or posted, among other places, at the Women's Bookstore; films are sometimes screened at OISE, the Music Hall and so on. Women interested in seeing experimental films should look for screenings at the Funnel, Toronto's experimental cinema. Unfortunately, I don't recall ever having seen or heard of a feminist film playing at U of T through SAC, but Hart House is running a Women and Art series. Each film screens twice, at 12noon and then again at 7pm for the next few Mondays. Up-coming screenings: October 15, *Not a Love Story*; Oct. 22, *Ways of Seeing*; Oct. 29, *Some American Feminists*; and Nov. 5, *The Life and Death of Frida Kahlo*, a film about Mexico's most eccentric and well-known woman painter.

Colour Positive: An International Anti-Racism Film Festival,

organized by DEC Films will run from October 11-17. Included in the festival is a programme of films made by and about women. The majority of the films in this series investigate the lives of Black, Asian and Native women in North America. Michelle Parkinson will be present at the screening of her film, *But Then She's Betty Carter*, about an independent jazz singer. Two films about communities are: Christine Choy's *Mississippi Triangle* and Jennifer Hodge's *Home Feeling: Struggle for a Community*. *Patul and You Have Struck a Rock* document apartheid. The firsts about the New Zealand protests against the 1981 tour of a white South African rugby team and the second records the resistance of Black South African women to the Pass Laws. There are only a few of the 15 women's films, which together with the rest of the films promise to make an exciting event. The organizers are trying to make the festival as community based as possible, with free screenings at community centres and press material targeted at community organizations. For further details contact DEC Films at 964-6901. A pass for all the films is \$10 for students, \$15 employed, individual tickets are available and some are free.

From the 18th to the 28th of October, The Forbidden Films Festival, run by the Toronto Arts Group for Human Rights, will screen films which were censored or held up in their country of origin. Although there is no feminist series, there are some films of interest. *The Man I Loved* by Brazilian feminist Tereza Teratuman, who will be in town for the screen-

ing, was banned because of the radical nature of a film about a woman who (ohmygosh) cheats on her husband. Sarah Maldoror's *Sambizanga* tells the story of a woman's struggles after her husband is made a political prisoner in Angola. There are several other films about women and for those who haven't seen *Not a Love Story*, it will screen during a Film and Sexuality workshop. For further information contact their box office at 862-7007. A pass for all of the films is \$50 and individual tickets are available.

Although I would hesitate to define a feminist film, I will try to outline some kinds of films which are of interest to feminists. First and foremost is any and every film made by a woman. But since gentility don't define political leanings, not all women make films which are feminist. For instance Amy Eckler who made *Fast Times at Ridgemont High* or Lina Wertmüller who says she is a feminist, but whose films are not. Two excellent new Quebecois films which may or may not be "feminist" but are by and about women are Les Pool's *La Femme de l'Hotel* and Micheline Lencot's *Suzanne*. Self-consciously feminist films are usually either independently produced in North America, like Lizzie Borden's *Born in Flames* or from Europe, like Margarethe von Trotta's *Marianne and Julianne* and Diane Kurys' *Entre Nous - Between Us*. Occasionally a feminist documentary like Janis Cole's and Holly Dale's *Hooker* on Davis and P4W will be widely screened, but most documentaries must be tracked down by the enthusiastic feminist. Likewise experimental films, except they are even harder to find.

"Hollywood" produces films about women and some are worth seeing. For instance, *Silkwood*, a film about a woman fighting with the system, I quite enjoyed. But some are only for the stout-hearted and strong-

strong-stomached, like *Star 80*. Films charges a rental fee. The NF8 which is about a woman working in the pornography industry. Both of these films end with the death of the central character.

Finally for the feminist with lots of initiative—why not organize a screening! (And invite me!) The U of T and public libraries, the National Film Board and DEC Films are quite accessible and all have some feminist films. Only DEC

"COLORED GIRLS" FIND HOPE BEYOND THE RAINBOW

By Melanie Pesnoy

For colored girls who have considered suicide when the rainbow is enuf by Ntozake Shange. (Macmillan Publishing) is an unapologetic choreography at once heart-breaking and celebratory. This Pulitzer prize winning work is a depiction of the uphill struggle black people face for equality in white dominated North America. Taken a step further, it encompasses the plight of black women—people who automatically have a double discrimination against them. The seven women the book focuses on don't have names—they are identified by the color of the costume they wear and by the city each was born in. Thus there is the sense of unification, solidarity, sisterhood.

The book is a collection of twenty poems that blend together to relate the dreams and frustrations of black women. The play, which is a performance of the poetry, was produced this summer at Toronto Workshop Productions. It was an outstanding performance, highly worth seeing even after reading the book. Emotions are conveyed so poignantly amidst a deceptively simple set as each of the seven actresses, in her turn, delivered a vivid poetic monologue.

The piece is fragmented with bits of humour, amidst bitter-sweet pain and suffering. The "Lady in Brown's" account of her inevitable childhood friend, Toussaint

L'Overn, is particularly fascinating. "Way into the night we discussed strategies/ how to remove white girls from my hopscotch games." It conveys with disturbing clarity the pain that racism can cause even in a young child.

More dramatic is the heart-wrenching story of Crystal and her man, Beau Witty Brown. Crystal becomes pregnant twice with his children, and is subject to his constant beatings and emotional abuse. In a drunken stupor he threatens to drop her kids out of the 5th floor apartment window unless she marries him. Out of terror she says yes. He drops the children anyway.

Stirring too, is the "Lady in Blue's" description of the abortion of a child she cannot afford to have— "tubes take white washed windows/ grime from age wiped over once/ legs spread/ anxious/... metal hoses graze my womb/ dead mice fall from my mouth." The emotional pain that abortion can bring is sharply conveyed. The depth of the writing here is capable of moving women and men black and white.

Though Ms. Shange has produced an array of contrasting situations, the piece can be regarded as a whole. It is made up of many experiences which consist of unreciprocated love, racism, and dreams that die violently. Here, the "colored girls" show that they are not just passive recipients, but vital, loving souls. Their outcry is against a society that fails to acknowledge their capabilities. "Ever since I realized there was something called a colored girl, I've been trying not to be that." All these women have contemplated suicide, but have found enough support to carry on—support from each other, and support from God. The closing lines are the affirmation of the joyous discovery, and of the beauty of their womanhood: "I found God in myself and I loved her/ I loved her fiercely"

CLASSIFIEDS

House to share with feminist. Beaches area. \$250 incl., 465-0611

Booklet: 'This Ad Offends Me! How to Write Letters of Complaint With Regard to the Objectionable Portrayal of Women in Advertising.' Available: Selma McGormann, 3165 Russell Street, No. 801, Windsor, Ontario, N9C 4E1. Price \$2

Classified in *OtherWise* \$0.20 a word with \$2.00 minimum charge.

Send ad and method of payment to: OtherWise, P.O. Box 857, Station P, Toronto, M5S 2Z2

NETWORKING

Thurs Oct 11 - Wed Oct 18

Colour Positive - An International Anti-Racism Film Festival presented by Development Education Centre.
Cost: Individual tickets: \$2.50 - \$4.00, Passes: \$10 - \$15. For more info: DEC Films 964-6901.

Mon Oct 15

Information meeting for "The Beaguine", a new women's housing co-operative in downtown Toronto.

Time: 7:30 pm, Place: 299 Queen St. W., Suite 400, For info call: 925-2475, ext.330.

Tues Oct 16

Coalition for a Women's Centre at U. of T. Weekly meetings are held every Tuesday in October.
Time: 4:30 pm, Place: Women's Studies Student Union Office, Room 51B, New College, Classic Ave. entrance. For more info: 531-5167 or 798-3032.

Tues Oct 16

"Women as Part-time Students", A lunch-time panel discussion.
Time: 12:15 pm, Place: Innis College Town Hall, For more info: 978-4352.

Sun Oct 21

"Women in Social Change". An evening of poetry readings at the New Trojan House Cafe.
For more info: 461-8357.

Tues Oct 23

"Women and the Institution". A lunch-time panel discussion.
Time: 12:15 pm, Place: Innis College Town Hall, For more info: 978-4352.

Sun Oct 23

"Not a Love Story" presented by the Ryerson Women's Centre.
Time: 12 Noon - mixed showing, 5 pm - women only, Place: Ryerson Mini-Theatre, 398 Victoria St., For more info: 598-9838.

Wed Oct 24

"Women's Perspective on Peace and War". A talk by Kay MacPherson. Bring your own lunch. Sponsored by the Women's Studies Programme.
Time: 12 Noon, Place: New College Library, 20 Willocks St., Admission Free.

Fri Oct 26

Women's Independent Thought (WITZ) A seminar/discussion group for the exchange of ideas and creative endeavors in art, literature, philosophy and political thought. Topic: Reincarnation.
Time: 7 pm, For more info: Vera 766-0755 or 536-3162.

Sat Oct 27

Dale Spender, author of books on feminist theory, language, education and history, will be speaking. Sponsored by Oxford University Press, Resources for Feminist Research and the Toronto Women's Bookstore.
Time: 8 pm, Place: Faculty of Library Science Building, 7th Floor, Roberts Library, Cost: \$3, For more info: Eliza Wright 922-8744.

Sat Oct 27

Women's Equality Conference presented by the NDP.
Time: 9 am - 4 pm, Place: U. of T. Medical Sciences Building, King's College Circle, Cost: Regular fee \$15 - Special rates for single parents and unemployed, For more info: 965-3700.

Sat Oct 27

"Getting Ready", a Feminist Cabaret and anthology of 20th century women writers.
Time: 9 pm, Place: New Trojan House Cafe, Cost: \$4

Sun Oct 28

Ferron in concert with Lillian Allen Sponsored by Womynly Way Productions.
Time: 8 pm, Place: Bathurst Street Theatre, 730 Bathurst St., Cost: \$9.50 advance at Toronto Women's Bookstore, For more info: 925-3154.

Fri Nov 2

"Midwifery as a Women's Issue" Speakers, Sheila Kitzinger, Michele Landsberg, Mary O'Brien and Vicki Van Wagner, will discuss the feminist issues around reproduction, birthing and midwifery.
Time: 8 pm, Place: OISE, 252 Bloor St. W., For more info: 923-6641 ext 391.

Wed Nov 7

"An Historical Overview of Women and War and Peace and Revolution" A talk by Ruth Pierson. Bring your own lunch, sponsored by the Women's Studies Programme.
Time: 12 Noon, Place: New College Library, 20 Willocks St

Women Unite (con't)

the Immigrant Women's Centre and the organizers of the march, the Toronto Rape Crisis Centre (TRCC).

No Bad Women
Just Bad Laws

The focus of this year's demonstration was the safety of prostitutes, which is why the march was held in the neighbourhood commonly known as "The Track". Some startling statistics were quoted by Karen Tully of the TRCC: 80% of the juvenile prostitutes working the streets in the U.S. have been victims of sexual or physical abuse in their homes (thus the number will be similar in Canada). Working the streets, as dangerous as it is, sounds better than the abuse these women have suffered at home. Also, Tully stated that 13% of women work as prostitutes at some point in their lives. With numbers this large their safety should be a major concern. Prostitutes are vulnerable to violence and harassment from customers, pimps, police and passers by. One possible way of improving working conditions suggested was the removal of the "Bawdy House Laws". This would allow prostitutes to control their working conditions and better protect each other, as they would not have to work right on the street.

Not The Church
Not The State
Women Must
Control Their Fate

Tully made a powerful reference to the "police state" conditions in Vancouver where harassment of

RE-MEMBERING

By Kate Lazier

This column features our grandmothers. We look into our families' pasts to remember and re-member our foremother's lives. In looking for our grandmothers' youths, their feelings, interests and achievements, we can find affirmation of our own crowded lives. We are searching for a personal herstory—out of wars, governments, written "objectively"—but one which grounds us in our own individual woman traditions.

This culture is anxious even paranoid about gender roles, and feminists constantly need to create and redefine roles for ourselves. We find ourselves opting out of much of what society offers (read: shoves down our thoughts) out of a deep sense of commitment to our ideals. We need the strength and pride that can come from discovering our matrilagee which runs from our grandmothers to our mothers to ourselves. We need to make our often unnoticed or unwelcomed contributions to society meaningful on a personal historical continuum.

We invite readers to send us their stories of their grandmothers. We would like to make this a regular column and will print as many entries as possible. Please include a photo, preferably though not necessarily of your grandmother in her youth. Send entries to: STATION P, BOX 857, M5S 2Z2

prostitutes has reached an all time high. Although there is an active demand for their services, a list of male and female prostitutes who work in a certain area has been printed and posted in public. The police have been given the right to arrest any of the people on the list merely for the crime of being seen by a cop. The question of prostitution is complicated and hopefully this paper and the feminist movement as a whole will be able to delve

into the issue further, and come up with some ideas which don't as the mainstream media seems to do, merely shock people and harass prostitutes.

This year's Take Back the Night March was a huge success, the closing spirit of the evening was "let's meet again next year!"

Nancy Worsfold was a member of the Toronto Rape Crisis Centre collective for the last two years.



The winning team. Jean Whyte is on the far right.

I don't remember ever meeting my grandmother. As a child I knew a few details: she was 5'11", she could palm a basketball and I have her chin. Jean Whyte, the "Y" being a mark of distinction for her proud Scottish descendants, emigrated from Scotland to Vancouver with her family in 1913. In the late twenties she enrolled at the University of British Columbia to study math and physical education. Around this time she became an accomplished athlete; she swam the English Bay in record time and was a member of the team that won the National Lacrosse championships. My favourite story is that she scored the winning goals with a broken arm. But it was on her university basketball team that Jean reached the heights of organized sports. In 1939 Jean and her teammates crossed the Atlantic to attend the Women's World Games in Prague, Czechoslovakia. At this

point there were very few women's events in the Olympics (women's basketball did not become an Olympic event until 1976). They returned to British Columbia with the gold medal in basketball.

After graduation she got a job teaching in a junior high school, a position she considered herself very lucky to find in the thick of the depression. After three years she married the man she had met on her victorious trip. They moved to Galt, Ontario and raised a family of five.

I wish I knew what she thought of athletics; or what became of her skills. There is a clue—my mum's young nose, broken as it stopped a playful basketball pass from her mother, and remains—a medal and some photos of the trip. And then, there is always my wandering mind...

Kate Lazier is a part-time student in drama and women studies.

The Last Laugh

